



**Herald and Journal.**

WEDNESDAY, NOVEMBER 23, 1859.

**A WORD TO PREACHERS.**

We propose to send Zion's Herald gratis to as many as desire to receive it from this time to the first of January ensuing, provided that its friends the preachers will take the trouble to visit their respective congregations, or make it known by public announcement, and send *the names and address* of all who would like to receive it for that time. Our object is to give an opportunity to all within the circle of our patronizing territory to see for themselves what the paper is, and to judge from actual trial whether they would like, by the first of January, to pay in advance the small sum of one dollar and fifty cents for the paper for the year then commencing. We cannot do this without loss, unless the circulation is then greatly increased; as our sole object is to bless the people, we will venture upon the experiment, believing that it will result in success.

Will not every preacher, without fail, embrace the first opportunity to send on a list of names, **WITHOUT MONEY**, of such as would like to try the paper for the month of December? The paper will be sent from the time the names are received.

**SANCTIFICATION.**

We use this word not in a technical sense, but according to its general meaning, which refers to the rendering of a common thing sacred. By sanctification, in the Bible, is usually meant a holy life, in other words a life right and true according to the highest standard.

The one important effect of this sanctification is that it restores harmony to human character and life.

Travest us that in Egypt, there are half-savage human beings, living in the broken tombs of their ancestors; and that there, frequently, you may see the fragment of some splendid specimen of ancient architecture devoted to the meanest purpose.

For instance, the head of some statue that once attracted great attention, shall be used for a table, or a part of a bedstead, or a cooking utensil.

Now evidently there is a great incongruity in such a state of things, offensive to a man of taste and propriety.

It strikes us that this may finely illustrate the kind of incongruity that runs through all human life, not sanctioned by the Bible. Here for instance is a man—we need not name him, any one may do it, and perhaps may think of twenty names that will apply—a man of vast intellectual power, a man to whom nature has been lavish in all her gifts—but how does he employ them?

In the one simple work of acquiring wealth. He studies the markets, he toils and he plans, and his sole purpose is to acquire property—mark you, we do not object to that, but is his sole purpose;

this is the ultimate object beyond, at least nothing except to enjoy it himself, and his poor children.

Now we maintain there is honor in genuine integrity; there is honor as there would be in using the Apollo Belvedere for a shop-sign, or for a Knooth to spend his energies in teaching children how to read. Now how does the Bible sanctify that man?

It leaves him precisely in his old occupation.

He has talents for it, and great talents are needed in his sphere—but it communicates a high and holy ultimate purpose to that man's life.

He now strives to become rich, not for himself and his family, but to do good, to promote the glory of God.

And we verily believe that that is the only correct religious central motive that ought to animate every business man.

He ought to acquire an intimate acquaintance with his calling, he ought to acquire vast intellectual power, but not for the profit merely, nor for honor—what is that but the mere polish of the engine?—but to do good and promote the glory of God.

The fact is, the machinery of human nature is too vast for that—which is just like those diplomaticated schemes of Egypt to do good for the ignoble purposes to which they were devoted.

These are moments when even men who do not look beyond this world are sick of life.

The labor is so great, the machinery employed is so mighty, and the profits so uncertain and small.

But just fasten that machinery to heaven—and the same mighty power that moves all heaven will move us; life becomes sublime, man sanctified, and the antechamber of the paradise of God.

We believe that amusements can only be sanctified.

We believe that God may, and does smile upon the pure recreation of his children, provided that the amusements be proper in kind and in degree.

But the swallowing of ardent spirits as a beverage, ruining so many for time and eternity can not be sanctified; the attendances upon places of amusements where intemperance is encouraged and licentiousness permitted and promoted, can not be sanctified; for the intellect and the heart and the conduct must bow to the will of God.

When this is done the atmosphere of heaven is breathed on the earth, and the joy of the glorified faint even while in the body.

Personal peculiarities will still be preserved.

Were all the world sanctified there would still be now, and then a man of Websterian intellect; and he, after a holy life would die exclaiming, "Yes! That's it. Thy rod; thy rod! thy staff; thy staff!" and roar among the choruses of God.

Then would be the end of the reign of God.

There would be the end of the reign of Satan.

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